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ABSTRACT

This final report describes a project to create an ethnic studies guide and resource manual for intermediate grades in the Carolinas. The report presents goals, activities of workshops, the calendar of activities and events, and describes development of the manual and resource unit. Goals included sensitizing educators to the needs of students from various ethnic backgrounds, compiling a list of resource materials for studying ethnic groups in the Carolinas, developing appreciation of the contributions of American Indians, and promoting cultural awareness, self-identity, and ethnic pride among the Indian people of the Carolinas. Although the project experienced difficulties in recruiting and maintaining participants from the Indian community, workshops were held to train facilitators and to develop the manual. The guide includes a cultural-historical summary of individual ethnic groups, annotated lists of resources for teachers and students, and sample learning activities. The resource unit contains a diorama, suitcase displays, artifacts, and audiovisual materials. A program evaluation concludes the report and indicates that while the goals were met, they could have been accomplished more efficiently through coordination and full-time employment for persons working on projects. (KC)

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AN ETHNIC STUDIES GUIDE AND RESOURCES MANUAL FOR THE CAROLINAS

Final Report
February 20, 1979

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Project Number: 349AH70338 G007700979

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Higher and Continuing Education Branch
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AN ETHNIC STUDIES GUIDE AND RESOURCES MANUAL
FOR THE CAROLINAS

Final Report
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The purpose of this project was to create an ethnic studies guide and resource manual for teaching ethnic studies in intermediate level classes in the Carolinas. To assist teachers in the development of ethnic studies materials, a model curriculum was developed on American Indian tribes in North Carolina, past and present, and a related resource unit was developed with activities and display materials to be used in conjunction with this project.

As stated in the project proposal, the explicit goals of this project were to:

1. sensitize educators to general concepts of the social sciences to facilitate understanding of the backgrounds and needs of students coming from various ethnic backgrounds;
2. to develop a generalized framework for studying ethnic heritage;
3. to compile a specific guide and list of resource materials for studying the ethnic groups of the Carolinas;
4. to develop an appreciation and understanding of American Indians in the Carolinas and their contributions to the cultural heritage of the Carolinas and to the culture of the United States; and
5. to promote cultural awareness, self-identity, and ethnic pride among the Indian people of the Carolinas.

This was to be accomplished through a series of workshops for educators (in-service teachers, curriculum specialists, school counselors, social workers, administrators of ethnic programs). The workshops would focus on (1) the general social science framework for ethnic studies, including concepts of culture, cultural relativism, ethnicity, and ethnic persistence; (2) the application of that framework to the culture history and current concerns of the Indians of the region; and (3) the development of an Ethnic Heritage Studies Guide and Resources Manual for the Carolinas by workshop participants. The workshops were to be conducted by the Project Director, educational specialists, social scientists, members of the advisory committee, and the Indian community of the Charlotte area.

The project was divided into four phases. Phase I was to be devoted to planning and training for the later phases of the program through workshops on cultural awareness for future workshop facilitators and members of the Indian community. Workshops in Phases II and III were to involve sensitivity training and the training of educators in the various concepts of culture and ethnicity and their application to American Indian cultural history. Workshops in Phase IV were to develop the resource manual for the Carolinas. Participants for Phases III and IV were to be selected by the Project Director and the Advisory Committee from Phase II participants, and they were to enroll at the University of North Carolina at Charlotte for graduate credit or credit toward teacher certification renewal. Preference was to be given to teachers from schools with high Indian or other ethnic group enrollments.

The Advisory Committee

The Advisory Committee was composed of persons whose backgrounds, expertise, or areas of interest or professions were relevant to the project. Members of the Charlotte Indian community who were also serving on the Title

IV (Indian Education Act) Parent Committee were asked to serve on the Advisory Committee because of the overlap or similarity of concern. They were Mrs. Dottie Berry (wife of a Lumbee Indian), Mrs. Lillian R. Strickland (Lumbee), Mrs. Carol Young (Lumbee), Mrs. Cloris Wells (Lumbee), Mrs. Del Hartis (Lumbee), Mrs. Varie Brusso (Cherokee), and Mr. Fred Sanders (Catawba). High school students from the Parent Committee were Lori Winfree (Lumbee), Doug Pellerin (Chippewa), Kim Epps (Croatan), and Mona Hartis (Lumbee).

Input from college Indian students was also sought, and UNCC Indian student representatives on the committee were Tom Figg (Cherokee), Jill Gillon (Cherokee), and Tim Hildreth (Cherokee). UNCC faculty members on the committee were Dr. Marvin Armstrong, curriculum development, College of Human Development and Learning; Dr. Terry Scout, sociology of education, Department of Sociology and Anthropology, and Dr. Jill Dubisch and Dr. Gary Ferraro, anthropologists, Department of Sociology and Anthropology.

Other committee members were Stephen Musgrove, Curator of Collections and Exhibitions for the Mint Museum of Art in Charlotte, Mr. Russell I. Peithman, Director of the Charlotte Nature Museum, Mr. James D. Gault, Social Studies Curriculum Specialist, and Dr. James Mikkelson, both from the Charlotte-Mecklenburg school administration.

During the first half of the project, it was decided to invite members of other ethnic communities to serve on the Advisory Committee, but the only other ethnic community to be so represented was the Greek-Americans. During the second semester two of the UNCC student representatives to the committee resigned in order to enroll in the project's course and could not serve in both capacities. In January 1978 Mrs. Varie Brusso resigned from the committee because she did not have sufficient time to devote to it.

Committee meetings were scheduled for every fourth Thursday of the month, and monthly newsletters were sent out to advise committee members of

time, place, and agenda items and other matters for their information. Minutes were kept by the Project Director. Attendance at the meetings was poor. On several occasions meetings were called off because of lack of attendance. During the fall, the majority of those attending were members of the Indian community and Dr. Mikkelson. During the spring, the few committee members who attended were a few members of the UNCC faculty and the representative from the Greek American community.

The Advisory Committee was asked to assist in decisions concerning Indian workshop facilitators, policy concerning program changes, and in evaluation of the project. They were also asked to attend and participate in workshops, but only a few members of the Indian community and the UNCC students did so, making significant evaluation difficult if not impossible. The contribution and assistance of most committee members could be described as minimal and their attitudes as non-supportive, apathetic, and in a few cases, uncooperative.

The final meeting of the Advisory Committee was in August, 1978, when the Indian Resource materials were presented for their evaluation, although the manual was still incomplete. Nine committee members came, all from the Indian community, with the exception of one UNCC faculty member (an anthropologist). The overall reaction to the resource materials was very favorable. Committee members expressed concern for the safety of items in the resource unit and concern that these materials would be used by teachers as displays only or by teachers who did not know how to make the most efficient use of them. Specific comments are included in the evaluation section to follow.

Workshop Facilitators

The project proposal called for hiring three members of the Charlotte Indian community to assist the Project Director in the presentation of the Indian cultural historical materials to the workshops. Notices were sent out

through the Indian community organization for applications. The applications were reviewed by the Advisory Committee, and all eleven applicants were invited to be interviewed by the Advisory Committee. They were Christine Jacobs (Lumbee), Varie Brusso (Cherokee), Vaile Carter (Lumbee), Sallie O. Dial (Lumbee), John P. Eddons (Creek), Bernard Lowry (Lumbee), Elsie Reed (Lumbee), Max Sampson (Lumbee), Earlene Stacks (Lumbee), Carol Swann (Cherokee), and Rosa Winfree (Lumbee). The interviews, conducted by a committee member, focused on why the applicants had applied for these positions and possible conflicts with other employment. Following discussions and disqualification of several candidates, the remaining candidates were voted upon be secret ballot; the three highest votes were to be asked to serve as workshop facilitators and the fourth was to be asked to serve as alternate.

One applicant withdrew her application, two were disqualified because of failure to appear for the interview, and a fourth was disqualified after his interview because, despite his Creek ancestry, he was not then and never had been a member of an Indian community and did not consider himself an Indian. The Committee had also raised serious questions about Rosa Winfree's ability to devote sufficient time to the project because of her job as Title IV Coordinator for the Charlotte-Mecklenburg schools, her involvement with the Indian community organization, and her activities in regional and national Indian matters and organizations. The three persons chosen were Mrs. Winfree, Mrs. Stacks, and Mr. Lowry; Sallie Dial was chosen as alternate.

Committee members also were concerned that there were no Catawbas or Cherokees represented, but the one Catawba present felt he was unable to serve because of the demands of other commitments.

By October, 1978, it became apparent that Mr. Lowry's perceptions of the job did not coincide with those of the Project Director or Advisory Committee members. Mr. Lowry, who lived in Pembroke, attended no planning ses-

sions for workshops, although it had been made clear that this was required; he was offensive to guest speakers in his attitude and questions and was particularly offensive to students at the Cherokee high school on the field trip to the Cherokee reservation. His attitude was opposite that desired, and he seemed unable to present the Indian point of view. Therefore, the Advisory Committee voted to release him, using the small enrollment in the UNCC course as justification.

In addition to assisting in teaching workshop sessions, workshop facilitators were asked to prepare, administer, and grade take-home quizzes for the students in the UNCC workshop course. It had become apparent that they (the students) were doing no reading in preparation for the sessions, and since they were receiving six units of academic credit, it was necessary to have a means of evaluating them for grading purposes.

During the spring semester, family problems and illnesses, too many other commitments and outside activities made it necessary for Mrs. Winfree to resign her position as workshop facilitator. An unfortunate situation developed as a result of her failure to notify the Project Director that she would be unable to attend several sessions, with the result that her materials were not presented on those occasions. A letter sent to her inquiring about her intent and desire to continue with the project was construed as a letter of dismissal, and a member of the Advisory Committee (also her supervisor at work) brought it before the Advisory Committee as an illegal action of firing without previous review and discussion by the Advisory Committee. This resulted in a serious schism in the Advisory Committee.

Atthe end of the project in May, 1978, there was only one workshop facilitator, Mrs. Earlene Stacks.

Workshop Participants

The original plan was that workshop participants would be drawn from the Charlotte-Mecklenburg school system--in-service teachers, counselors, administrators, and school board members--and that the Charlotte-Mecklenburg school system would assist in getting such personnel to attend the Phase II workshops. This assistance never materialized, and when it was time for the course enrollment at UNCC, there were about six persons who had signed up. Two persons were Cubans, not public school teachers; the others were public school teachers in Charlotte, Iredell County, and Gastonia. They were all graduate students in education, and they planned to develop their Master's projects on concepts and materials from the HEW project. Undergraduate anthropology majors were added to the program in the spring semester to ensure that anthropologial perspectives would be presented. The students who completed the project were Marty Barnes (Undergraduate), Mary Lois Cooke (graduate), Beverly Croom (graduate), Celia Curras (graduate), Tom Figg (undergraduate), Jill Gillon (undergraduate), Julio Leon (graduate), Stan Mabry (undergraduate), James Millsaps (graduate), Tom Patterson (graduate), and Rebecca Shinn (graduate).

Workshop participants were required to develop curriculum and resource materials on some ethnic group other than the American Indians, based on the curriculum model presented on the Indians. At a workshop session in January North Carolina census figures were evaluated, the group decided to include materials on the following ethnic groups: Asian Americans, Black Americans, English Americans, German Americans, Greek Americans, Hispanic Americans, Italian Americans, Jewish Americans, and Americans from the Far East. Students were assigned specific groups to work on and were to turn in final written projects for inclusion in the manual which would contain the following:

1. an annotated bibliography of the ethnic group in America;

2. an annotated and evaluated list of available audio-visual materials and resources;
3. a cultural historical summary of the ethnic group, which was to include socio-economic and political factors which caused migration, the migration experience, adjustment, accomodation, and assimilation experiences in America, and their contributions to American culture; and
4. learning activities for the intermediate grades based on the culture-historical summary.

In addition to failure to meet deadlines, some of the material turned in by a few of the students was inappropriate and could not be used. The materials on the German Americans, the Mexican Americans, the English, and the Americans from the Far East could be used with minor modification and editing. The materials on Jewish Americans, Hispanic Americans, Black Americans, Asian Americans, and Americans from tne Mediterranean area had to be researched over and rewritten because they dealt with the people and cultures in the homeland (Jews in Israel, Italians, Greeks), were written for the college level (Blacks), were not turned in at all (Asian-Americans), or were incomplete (Hispano-Americans). This made it necessary for the Project Director to take the additional responsibility of researching and writing the sections on the Jewish Americans, Italian Americans, Black Americans, Japanese Americans, and revising the materials on the Hispano-Americans, while hiring outside persons to do the materials on the Chinese Americans and the Greek Americans.

Calendar of Activities and Events

1977

July 14-20 Consultation with Douglas Waldorf at Roanoak Island Historic Park for slide program and Algonkian artifacts (Manteo, N.C.).

July 21 Charlotte Indian Community Workshop: "Concepts of Culture and Ethnicity," Dr. Gary Ferraro, Anthropologist, UNCC

July 28-29 Cherokee, North Carolina: Presentation of project to Tribal Council, Bureau of Indian Affairs, set up workshops and acquisition of artifacts for Resource Unit.

August 20 Picked up objects at Cherokee.

Ausust 23 Indian Community Workshop: develop Indian Cultural Awareness Test.

August 25 Advisory Council Meeting: Review applications for Indian Workshop Facilitator positions.

Sept. 1 Advisory Committee Meeting: Interview applicants for workshop facilitator positions; make decision.

Sept. 12 * Workshop: "Concepts of Culture", Drs. Gary Ferraro and Jill Dubisch, UNCC.

Sept. 17 UNCC International Festival: Display of "Indian Contributions to American Culture" from Resource Unit.

Sept. 19 *Workshop: Language and Culture, Dr. Boyd Davis (linguist), UNCC Mrs. Laura King, Mr. Gilliam Jackson, Cherokee Language Program, Cherokee, North Carolina.

Sept. 26 *Workshop: Indian stereotyping exercise, Indian cultural awareness test; Workshop facilitators.

Sept. 29 Advisory Council Meeting.

Oct. 3 Workshop: Simulation Game: Life on a Northern Plains Indian Reservation; D. Bonney, Project Director

Oct. 6-8 Field trip to Cherokee reservation: Cherokee High School, Bureau of Indian Affairs, Cherokee Fall Festival, Oconaluftee Indian Village, Museum of the Cherokee Indian.

Oct. 17 Workshop: How to Study Societies: Anthropological Concepts; Drs. Gary Ferraro and Jill Dubisch, UNCC.

* Members of the Charlotte Mecklenburg School Board and Education Center invited to participate.

Oct. 24	Workshop: Indians of North-Carolina, Pre-contact Cultures; Dr. Bonney, Workshop Facilitators.
Oct. 29	Field trip: Town Creek Indian Mound State Historic Site.
Oct. 31	Workshop: Indians of North Carolina: European Contact and History; Dr. David Eliades, Pembroke State University.
Nov. 7-11	National Indian Education Association Annual Convention, St. Paul, Minnesota; Dr. Bonney.
Nov. 7	Workshop: Indians of North Carolina: Contemporary Issues; Panel of Indian Community Leaders.
Nov. 11-12	HEW Ethnic Studies Conference, Teachers College, Columbia University, New York City; Dr. Bonney.
Nov. 14	Workshop: Indians of North Carolina: Health and Education. Mrs. Rosa Winfree, Title IV Co-ordinator, Charlotte-Mecklenburg Schools; Mr. James Saunders, Social Worker, Cherokee Hospital.
Nov. 21	Workshop: Indian "Thanksgiving" Dinner (School Board members and Advisory Committee members invited). Program: Indian Utilization and Adaptation to the Environment, Doug Waldori, Director, Roanoak Island Historic Park, Manteo, North Carolina.
Nov. 28	Workshop: Arts and Crafts (beadwork, stoneworking, weaving, featherworking), Gerard Rancourt (Abenaki).
Dec. 5	Workshop: Religion, Mythology, Dance, Music. Sequoyah Indian Dancers, Gastonia, N.C.; Puppet shows (prepared by workshop participants).
Dec. 12	Workshop: Indian Contributions to American Culture. Evaluation.

1978

Jan. 9	Workshop: Identification of North Carolina Ethnic Groups.
Jan. 16	Workshop: Media Evaluation and Criteria: Indian Studies; Workshop facilitators.
Jan. 23	Workshop: Group work with resource and reference materials.
Jan. 26	Advisory Council meeting.
Jan. 30	Workshop: Concepts of Ethnicity, Acculturation, Assimilation, and Cultural Pluralism; Dr. Bonney.
Feb. 6	Workshop: Ethnic Studies Curriculum Development; Bruce Tipple, Minneapolis Public Schools, Ethnic Culture Center.
Feb. 20	Workshop: Films: Jewish-Americans; Italian-Americans; Group work with reference materials.
Feb. 24	Project Presentation, North Carolina Department of Public Instruction, Social Studies Conference, Winston-Salem, NC., Dr. Bonney, Mrs. Stacks.
Feb. 27	Workshop: Ethnic Studies Activities: Migration (Stan Mabry), Cuban Immigrants (Celia Curras and Julio Leon).
March 4	Multi-ethnic Studies Workshop, sponsored by the Department of Sociology and Anthropology, UNCC: Bruce Tipple, Minneapolis Public Schools, Ethnic Culture Center, and Tony Codiani, University of Minnesota, Immigration and History Research Center.
March 6	Workshop: Ethnic Studies Activities: Ethnicity (Beverly Croom), Immigrant Characteristics (Suzanne Coddington).
March 8	Schiele Museum, Gastonia, N.C., Consultation regarding Museum workshop.
March 9	Advisory Council Meeting: cancelled--(building closed due to energy crisis).

March 13	Workshop: Ethnic Studies Concepts Activities: Immigration (James Millsaps).
March 18-25	Consultation with Doug Waldorf on slide program and Algonkian artifacts, Roanoak Island Historic Park, Manteo, NC: Dr. Bonney.
March 27	Workshop: Ethnic Studies Concepts Activities: The Family (Tom Figg)
April 3	Workshop: Ethnic Studies Concepts Activities: Acculturation (Phyllis Miller), Prejudice and Discrimination (Jill Cillon)
April 5-7	Iroquois-Cherokee Conference and North Carolina Museums Council Conference, Cherokee, N.C.; Presentation of Cherokee curriculum materials to Cherokee Tribal Council. Dr. Bonney.
April 10	Workshop: Ethnic Studies Concepts Activities: Cherokee Acculturation (Tom Patterson, Mary Lois Cooke), Ethnic Celebrations (Rebecca Shinn).
April 18	Workshop: Museum Resources: AT Schiele Museum, Gastonia, N.C.; Alan Stout (Director) - making dioramas; Warren Kinsey - making models and molds; David Stultz - Helping Hands program demonstration on Indians).
April 24	Workshop: Group work (writing and editing)
May 1	Ethnic Dinner
May 11	Conference in Raleigh with John Ellington, Social Studies; Human Relations personnel; and publications personnel regarding dissemination of Resource Guide. Dr. Bonney.
May 12	Robeson County Title IV program demonstration and fair; Exhibit of Indian Resource Unit; Dr. Bonney and Mrs. Stacks.
May	Final meeting with Doug Waldorf to select slides for Algonkian

slide program. Dr. Bonney

Summer — Rewriting, editing, typesetting, printing of manual.

August — Workshop at Town Creek Indian Mound State Historic Site, demonstration of Indian Studies curriculum unit.

Presentation of materials to Advisory Countil for evaluation.

The Manual

The curriculum materials for this manual focus on basic social science concepts of culture, cultural relativism, ethnicity, and ethnic persistence, and utilize a holistic approach to create an integrated study unit that would enable teachers to present ethnic studies materials connected with all the subjects required for the state curriculum at the intermediate grade level. Among the basic concepts that were included for studying ethnic groups were environment, technology (tools, house types), subsistence (livelihood), social organization (family, government, associations), ideology (religion, ritual, churches, mythology, folklore), and arts and crafts. The related learning activities were developed around a basic learning concept and learning skill in the areas of social studies, language arts, mathematics, science, art, music, and physical education.

The introduction, entitled "Why Study Ethnic Groups," deals with issues of immigration history and policy in the United States and concepts of ethnic studies, such as migration, acculturation, ethnicity, enclaves, power, prejudice and discrimination, melting pot, and cultural pluralism. As with each section in the manual, there are correlated learning activities, evaluated media and resource listings, and other resources.

The Indian materials were developed by the Project Director, two workshop participants, and members of the relevant Indian communities. The

learning activities and cultural description for students were prepared by Tom Patterson and Mary Lois Cooke, HDL graduate students, in conjunction with their HDL Master's projects. As third and fourth grade teachers, they were able to test the materials in their classrooms before submitting them for inclusion in the manual. The cultural-historical summaries were written by the Project Director and members of the Indian communities. Materials written by members of the Indian communities include the contemporary Catawba (Jackie Canty), the Haliwa (Arnold Richardson), the Lumbee (Earlene Stacks), the Coharie (Tom Carter), Metrolina Native American Association and Guilford Native American Association. These materials were rewritten in most cases by the Project Director, who also wrote the sections on the Cherokee, Algonkians, pre-contact Catawba culture, the Waccamaw-Siouan, and the North Carolina Commission of Indian Affairs. The latter materials were submitted to the Indian communities for approval prior to their inclusion in the manual, and any recommended changes were made.

The sections on the other ethnic groups included:

(1) A cultural-historical summary of the ethnic group: a brief ethnographic account of the socio-economic, political, and living conditions in the homeland leading to the migration, the emigration experience, acculturation and assimilation experiences, and the contributions of the ethnic group to American culture.

(2) Resources: annotated and evalutated lists of books for teachers and students, both negative and positive, films, filmstrips, records, tapes, resource persons and agencies, possible field trips, where available, how to make contacts, and any other relevant information.

(3) Sample learning activities based on concepts drawn from the cultural-historical summaries, related learning skills, and the actual activities, including instructions.

The other ethnic groups in the manual were the Asian Americans: Chinese-Americans (prepared by Don Abernathy, departmental Research Assistant); the Japanese-Americans (prepared by Project Director); Black Americans (prepared by James Millsaps, Julio Leon, and the Project Director); the English (prepared by Beverly Croom); Americans from the Far East--India and Pakistan (prepared by Jill Gillon); German-Americans (prepared by Rebecca Shinn); Greek-Americans (prepared by Chris K. Katsiagianis, UNCC graduate and member of the Greek-American community); Mexican-Americans, Cuban-Americans, and Puerto Ricans (prepared by Stan Mabry, Celia Curras, and the Project Director); Italian-Americans (prepared by the Project Director), and Jewish-Americans (prepared by James Millsaps and the Project Director).

Resource Unit

Since visual means of communication often have a greater impact than words and are an effective teaching device, material objects for study were considered an important part of the learning experience. The resource unit on the Carolina Indians was developed to demonstrate how such units help meet the educational needs of the students and the teaching requirements of the teachers. To some extent a self-contained unit, it is less effective when used alone for display purposes than when it is used in conjunction with the materials contained in the manual. The manual, however, can be used without the resource unit.

Diorama. A portable diorama of Secotan, a coastal Algonkian village on Roanoke Island, North Carolina, circa 1600, the time of the first contact with the English. Made by Gerard Rancourt, Abenaki Indian.

Suitcase Displays. (1) Cherokee Basketry. This shows the materials and processes involved in making baskets from white oak and river cane. Developed by the Charlotte Nature Museum.

(2) Indian Utilization of the Natural Environment. To be developed by the Schiele Museum, Gastonia, North Carolina. Incomplete to date.

Boxes and Artifacts.

Box 1. Students' books.

Box 2. Teachers' books.

Box 3. Cherokee pottery.

Box 4. Cherokee Artifacts. (Carved wooden ladle, carved wooden bear, blowgun darts, gourd rattle, terrapin shell rattle, bead corn necklaces, fingerwoven wool sashes, beaded belts and wall hanging or neckplate, doll dressed in clothing of the historical period, clay pipes with cane stems, two "Booger" masks of buckeye, model of dugout canoe).

Cherokee Artifacts too large for boxes: pair of wooden stickball game sticks, wooden "dough" bowl, arrows with cane shafts, bow, blowgun, oak splint fish trap.

Box 5. Catawba pottery.

Box 6. (a and b) Algonkian Artifcats: reed flutes, shell jewelry, woven reed mats, dolls dressed in contact period clothing, circa 1600, pottery, bow, arrows, stone tools, shell and gourd ladles and bowls.

Box 7. Audio-Visual Materials. Film: The Eastern Cherokee Today. Filmstrips and Cassettes: The American Indians of the Southeast. Records and Tapes: Music of the Delaware, Cherokee, Choctaw, Creek, Sounds of the Cherokee, Lumbee history, Songs of the Muskogee Creek. Narrated Slide Programs: The Coastal Algonkians; The Principal People: The Cherokee, Part I - the Past; Part II - The Present.

Box 8. Indian Contributions to American Culture: Food. (Samples

of various foods and by-products: corn, sugar cane, wild rice, sassafras, ginger ale, manioc, tomatoes, peanuts, chocolate, pineapple, nuts, tobacco, potatoes, sunflower seeds, beans, grapes, avocado, maple syrup, honey, squash, peppers, etc.)

Box 9. Indian Contributions to American Culture: Inventions. (Models or samples of clothing--parka, poncho, trousers, moccasins; hammock; rubber--ball, syringe, raincoat; transportation--canoe, snowshoes, toboggan; infant seat; games; freeze-drying; Articles of Confederation; pipe; Thanksgiving; sign language.)

Charts of Indian Contributions: Map of the United States; Loan Words; Medicines; Foods; Cotton Fiber to Fabric.

Box 10. Curriculum Materials: Autobiography cards; language arts activities; mathematics activities; games; arts and crafts; social studies activities; science activities; stencils for teachers to use in reproducing activities; games and materials.

Evaluation

In terms of the general goals of developing a multiethnic resource manual, an Indian Studies curriculum model, and a correlated Indian Studies Resource Unit, this project has accomplished what it set out to do. At this point it is premature to attempt to evaluate their success, since the manuals are only now in the process of dissemination throughout the state school system.

In terms of the expressed goals of the project, the following statements can be made:

(1) To sensitize educators to the general concepts of the social sci-

ences. This does not seem to have been accomplished. Educators at all levels from the Charlotte-Mecklenburg School System were to have participated in the preliminary workshops covering these subjects, as well as later workshops on American Indian culture-history. However, there were no personnel from the Charlotte-Mecklenburg system participating in any of the workshops other than the students enrolled in the course, with the exception of the Indian dinner, which was attended by a number of persons from the School Board. This was due to the failure of the Education Center to publicize the project as promised and to provide means for students or teachers to get credit other than academic credit for the course. Even members of the Advisory Committee failed to participate in workshops, which was due in part to political factors of the time and a lack of interest.

(2) To develop a generalized framework for studying ethnic heritage. This was accomplished and put out in the manual.

(3) To compile a specific guide and list of resource materials for studying ethnic groups of the Carolinas. This was also accomplished and put in the manual.

(4) To develop an appreciation and understanding of Indians of the Carolinas and their contributions to American culture and to reduce stereotypes. At this point it is too early to tell whether or not this goal has been accomplished. It can be reached through extensive and appropriate use of the manual and resource unit. Evaluation scores on the Indian Cultural Awareness Test given as pre- and post-tests to teachers in workshops using the materials and to students who have used the materials indicate that it does reduce stereotypic thinking by correcting misconceptions about American Indians held by members of the dominant society, especially teachers. For instance, some of the materials from the Resource Unit were used by the

Title IV Coordinator in Cabarrus County with junior high school and intermediate students. According to the analysis of pre- and post-test results submitted to the Project Director following this unit, there were significant gains between pre- and post-test results, showing that the number of correct answers on the post-test nearly doubled the number of correct answers on the pre-test results.

(5) To promote cultural awareness, self-identity, and pride among Indians. Again it is too early to be able to measure the full impact of these materials on concepts of Indianness and pride, but use of the resource manual in Indian schools throughout the state may help to achieve this goal. Within the Charlotte Indian community, the workshops and resource unit have not brought about this desired goal. At the time the project began, a power struggle in the Indian community caused factions to develop, and one of the issues in the struggle became the project: some members of the Indian community resented the fact that the Indian Studies grant went to a non-Indian institution and felt that it should have been awareded to the Indian communities who had also applied for a Title IX grant. There was a failure on the part of many members of the Indian community to understand the multi-ethnic nature of the project which meant that they were not supportive in their attitude. In fact, some members of the community were actively campaigning against supporting the workshops on this basis. The materials are presently being used by the Charlotte-Mecklenburg Title IV Coordinator in workshops and programs for Indian students, but the political situation has not been resolved, so no assessment of this situation can be made.

When the resource unit materials were assembled, these were presented to the Advisory Committee in August, 1978. Only nine members of the committee were present, one UNCC faculty member and the others from the Indian community. As indicated above, the overall reaction to the materials was favorable.

Committee members were asked to answer some questions about the materials, as well. Of the nine members present, only six responded to these questions.

1. Does the Resource Unit display meet the project goals? Yes - 6
2. Do you feel this will be helpful in the classroom? Yes - 5
   With limited use, yes - 1
3. Will this be helpful in eliminating negative stereotypes? Yes - 5
   No - 1
4. How can it be improved?
   a. One criticism was that it was not an in-depth display of any particular tribe. However, in a project of this nature, it is impossible to make an in-depth study of the tribes under consideration. The materials are present for teachers to do so if they choose.
   b. There are no current display materials, that is no items demonstrating the current crafts of groups like the Lumbee, Haliwa, and Coharie -- beadwork, woodcarvings, soapstone carvings, drawings, and paintings. This is a valid criticism and a weakness in the unit.
   c. The materials do not communicate the values and pride of the Indians.

   These materials should not be used as a display only but need explanatory materials for interpretation.

   Both these comments are valid; however, at the time the Committee evaluated the Resource Unit, the manual was not complete and was unavailable for evaluation. Since the resource materials are intended to be used with the curriculum materials and cultural-historical summaries in the manual, these criticisms or weaknesses are provided for and corrected.

d. There should be information on Indians other than the Cherokee in the unit. The Cherokee were not the only tribe covered in the display materials; there were also Algonkian materials (and the Algonkians were the ancestors of the contemporary unrecognized tribes in some cases) and on the Catawba. There were books on the Lumbee in the boxes of books, on the Catawba, and general books on North Carolina that had information on the unrecognized tribes. The Lumbees had also developed an excellent slide program on current, non-federal Indian communities in North Carolina, which we attempted to acquire for inclusion in the Resource Unit, but we were unable to get it.

Specific strengths cited by Committee members included the hands-on activities for students and the integration of the unit into classroom activities, as well as a comment on the fact that there were materials on non-reservation Indians as well as reservation Indians.

Evaluation by Project Director. In overall terms, it is my feeling that the project accomplished its major goals and that the manual and resource unit which were developed are significant contributions to the area of ethnic studies and curriculum development. I am not convinced, however, that this was accomplished in the most efficient fashion.

The manual appears to meet a variety of needs . Its major strength is that it provides teachers with a tool for teaching ethnic studies that is more than concepts; it provides them with actual teaching materials for use in the classroom that do not require extensive additional research. Suggested learning concepts are correlated with learning skills and learning activities. Many of these activities were developed by teachers who would be using them in their own classrooms, they were tested in the classrooms prior to their inclu-

sion in the manual.

Also, many of the materials on the cultural-historical experiences of the various ethnic groups were written by members of those groups (Lumbee, Catawba, Coharie, Haliwa, Greek-Americans, German-Americans, and English,) and materials were approved by target groups.

The multi-ethnic contents of the manual make it possible for teachers to present multi-ethnic study units or exapnd existing materials to present a mono-ethnic studies unit on groups other than the Indians of the Carolinas. Although the materials are planned for use in the intermediate grade levels, they are sufficiently flexible to allow for modification to lower or higher grade levels as well.

The notion of including the target communities of Indians, ethnic groups, teachers, and educators in the development of these materials was, in theory, valid. In practice, it was difficult to implement. To ensure attendance of the workshops by educators, cooperation from the school system was necessary. As has been indicated, this was promised but did not materialize. Indian community participation and cooperation were colored and hindered by the political factions which had emerged over an unrelated issue. Because the project became an issue with one faction, the effectiveness of the program and the role of the Indian community in the program were hindered. As was indicated above, this was increased by the failure on the part of some members of the Indian community to understand the multi-ethnic nature of the project and the fact that some individuals felt that Indian Studies materials should be developed only by Indians. Lack of publicity and cooperation from the media and the school system resulted in a small enrollment in the graduate level course at the University. A resulting shift in emphasis during the first half of the program resulted in a less effective and influential role for the Indian workshop coordinators, leading to frustration on their parts.

Trying to use full-time teachers who were also part-time students working on graduate degrees in education, which resulted from the failure to get other teachers and educators from the school system into the program, could have been a strength of the program. However, the year-long commitment to a course at the University was a drawback for full-time teachers who could not devote full-time efforts to their work. Most of them chose to base their Master's Degree projects on their assigned tasks for the manual (they were not the same as what they turned in), but lack of cooperation by one member of the education faculty resulted in delays giving students insufficient time to test the learning activities in the classrooms properly.

Delays in getting materials completed and failures on the part of some students to meet deadlines made it impossible to get the manual printed by the original deadline. This was complicated by the fact that some of the materials had to be researched anew by the Project Director and rewritten, in addition to the task of editing, proof-reading, and working with the printer.

It is my feeling that the final product is of merit and is filling an existing need for educators.* However, the project would have been more efficient had the following been done:

(1) The Project Director should have been on full leave of absence from all teaching and other commitments to the University to be able to devote full time and effort to the project;

(2) The curriculum materials should have been developed by persons hired to work full-time on that specific task. Each country or ethnic rgroup should have had the following personnel to work on the materials: curriculum specialists, a representative of the ethnic group, and a social scientist.

(3) These activities--curriculum development and resource unit development--could have been accomplished in the first half of the project. The

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* See addendum indicating 1979-1980 requests for the manual and comments.

second half of the project then could have been used for in-service workshops to train teachers in effective utilization of the resource unit and manual materials. The amount of time teachers would have been required would have been reduced considerably and would undoubtedly have resulted in greater numbers of teachers willing to participate.

Rachel A. Bonney, Project Director

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